116, 855, 593

"... Péron spoke of the affection one of the women manifested for her offspring, and in the Van Diemen's Land Annual for 1834 (p. 78), it is stated, 'They are extremely fond of their children, and treat their women kindly.' Backhouse relates (p. 83) that a sealer came and took away a child that he had had by a native woman, now married to a man of her nation; its mother was greatly distressed at parting with it,' and continues (p. 147), 'When walking with J. Bateman in the garden, he pointed out the grave of a child of one of the blacks that died at his house. When it expired, the mother and other native women made great lamentation, and the morning after it was buried, happening to walk round his garden before sunrise, he found its mother weeping over its grave; yet it is asserted by some that these people are without natural affection.' West describes the following incidents (II. p. 80): 'It was noon: the mother, her infant, a little boy, had been without food all day; the father refused any part of that he had provided. Another of the tribe was more generous: when he handed the woman a portion, before she tasted any herself, she fed her child.... They were sensible of domestic affections: the tribes were scattered by the last war, some were captives, others fugitives, eleven were already lodged at Richmond, when Mr. Gilbert Robertson brought up two others,' a man and woman; they were recognized from afar by the party first taken; these raised the cry of welcome; it was a family meeting, and deeply moved the spectators. The parents embraced their children with rapture and many tears.'"

"...they did not treat their women well. La Billardière states (II. ch. x. p. 59), 'It gave us great pain to see these poor women condemned to such severe toil. We often entreated their husbands to at least take a share in their labour, but always in vain. They remained constantly near the fire, feasting on the best bits.' And Péron, describing a meeting with twenty female aborigines, says, 'They were nearly all covered with scars, the miserable results of the bad treatment of their [55] brutal husbands.' These women accompanied him to his boat, being heavily laden with fish, and here they found their husbands. The women appeared dismayed; 'their fierce husbands looked at them with anger and fury, which did not tend to reassure them. After having deposited the results of their fishing at the feet of these men, who immediately divided it up without giving them any, they proceeded to group themselves behind their husbands' (ch. xii. pp. 252-256)."

"Regarding their treatment by their husbands, Péron, describing an interview with some twenty female aborigines, says: 'They were nearly all covered with scars, the miserable results of the bad treatment of their brutal husbands' (p. 252). These scars may perhaps have been only the cicatrices with which they adorned themselves. The manner in which the men took the food from the women, giving them only the remnants, has been described in the chapter on food. On one occasion some twenty women had deposited the results of their fishing at the feet of the men, 'who immediately divided it up, without giving them any; they proceeded to group themselves behind their husbands, who were seated on the back of a large sand-bank; and there, during the remainder of the interview, these unfortunates dared neither to raise their eyes, speak, nor smile.'"

(No date) 1890 Tasmanians

"...La Billardière's statement (II. ch. x. p. 61) that the women showed the greatest subordination to their husbands: 'It appeared that the women were careful to avoid giving their husbands any occasion for jealousy.' 'The men are very indolent, and make the women their beasts of burden, and do all their servile operations, such as cooking, etc. ... While the men are taking it easy in front, the women follow at some short distance behind, sweltering under a load of one or two children on their backs, a couple of puppy dogs in their arms, and a variety of miscelaneous articles slung around them. The men are extremely selfish; if, after being short of food, one kills a kangaroo, he does not divide it with the others of the party, but, after his wife has cooked it, and taken her place behind his back, he satisfies himself with the choicest parts, handing her from time to time the half-devoured pieces over his shoulder; this he does with an air of the greatest condescension, without turning round' (Davies, p. 415)."

116, 462, 502, 593

"'The construction and propulsion of the catamaran, or boat of the native, was always the work of the women' (ibid. p. 22). In Péron's drawing of the canoe it is propelled by men. La Billardière relates (II. ch. x. p. 59) that 'it gave him and his party great pain to see the poor women condemned to the severe toil of diving for shell-fish, ... and often entreated their husbands to take a share in their labour at least, but it was always in vain. The men remained constantly near the fire, feasting on the best bits.' 'Mr. Horton records an instance of unkindness, perhaps not general, nor very uncommon; it was noon: the mother, her infant, and little boy, had been without food all day; the father refused any part of that he had provided. Another of the tribe, however, was more generous; when he handed the woman a portion, at Mr. Horton's request, before she tasted any herself, she fed her child' (West, II. p. 79). The Van Diemen's Land Almanac for 1834, p. 78, says the men treat their women kindly."

116, 593

"According to West (I. p. 80): 'They were sensible of domestic affections. It once happened that when some eleven fugitives were detained at Richmond, at the end of the war of extermination, Mr. Gilbert brought up two others, a man and women; they were recognized from afar by the party first taken; these raised the cry of welcome; it was a family meeting, and deeply moved the spectators. The parents embraced their children with rapture and many tears.'"

k Roth--126-127 (No date) 1890 Tasmanians
116, 837, 593

"The arrival of the first white men, chiefly sealers, without any female companions, naturally led to close relations between the aboriginal women and the sealers. 'These connections became so common, that the Governor, ... thinking to do an act of justice by setting these women at liberty, ordered them to be sent back to their tribes; but the magistrates charged with the carrying out of the decree were so moved by the despair and the prayers of these poor creatures, that they demanded fresh orders, and things remained as before' (Laplace, III. ch. xviii. pp. 202-203), and in Jeffreys (pp. 118-119), we find the following words bearing on these liaisons: 'The author had several opportunities of learning from the females, that their husbands act towards them with considerable harshness and tyranny. These women are known sometimes to run away from that state of bondage and oppression to [127] which they say their husbands subject them. In these cases they will attach themselves to the English sailors.... They give their European protectors to understand that their own husbands make them carry all their lumber, force them out to hunt, and make them perform all manner of work; and that they find their situation greatly improved by attaching themselves to the sealing gangs.'"